M1067

Open Meeting Tuesday, November 1, 1966. Berkeley.
Transcribed by Linda Adams and Patricia Booker

MR. NYLAND: Now we can begin. There's always a questioning now, because when there are many people...you are all from such different backgrounds, probably, and the ideas that you have in your minds, that is your education of course doesn't mean that one is interested in one particular subject like the ideas of G. And it's quite possible that you have heard a little bit and that might have set up some antaganism sometimes, and sometimes interest, and in order to strike an average, I think it's pretty, pretty near impossible. So if I say certain things that you don't agree with, you have a perfect right to say so and we can argue perhaps a little bit about it; but on the other hand, the more sympathetic you can be, the easier. After all, that is the idea-that you try to find out, that you have at least some curiosity about what G., as a system of ideas or a philosophy, means; and I also would like to say that I have absolutely no desire to convince you. Because it's not a question of argument-it's a matter of certain statements of fact with which you can agree, and if you don't want to agree with them it's all right as far as I'm concerned

One thing you have to be quite clear about-that whenever you read or hear aboutG. and his ideas-i.e., maybe

his book, maybe Ouspensky writing a little bit about it, or Orage or Daly King or some of the others-that it is not only a philosophy or sometimes a form of religion (Gurdjieff himself called it esoteric Christianity-it surely is not Christianity the way most people know about it), and also that regardless of whatever there is as a system and explained in a certain way of correlation between different ideas cosmologically or historically or mystically-religiously-whatever it is; that after all, it's only a small part to what really G. had in mind and why he spent his time writing and living his life the way he did. The whole idea was that if one had certain data for themselves which are clear, that then there might be a possibility of applying them in daily life without withdrawing to some kind of cloister or eliminating oneself out of ordinary life and retreating to an ivory tower, or thinking that it is a development that can only take place in church. This quite definitely is a practical application of the ideas, and as such it is a necessity. It belongs to the totality of the system, and it is not practiced tn that way -i.e., if it is not tried to be understood on the basis of that kind of an application- I would almost say it loses it's value. The value is always there intellectually and sometimes quite intriguingly with the different ideas that are connected, and sometimes one can even feel to some

extent, that there is a depth to the ideas and it might affect you emotionally. But unless these ideas are taken out from their particular place where they have been received and then put into practice in your daily life, you will not get the full benefit of it; and moreover, it will not change you. I.e. if it stays in your mind of course it is interesting and sometimes a very good way of taking care of your time or amusing yourself or perhaps you can be in acertain amazement regarding the strange notions which every once in a while come up. But it will not help you at all when you are faced with ordinary problems-and that, after all, is what Gurdjieff means: that there is something that you can actually put to practice, and it will not leave you at a certain place where interest is aroused and then you don't know what to do. It is very clearly indicated what is there to do, and that in itself is extremely simple(at least as far as knowing what is meant) but it is extremely difficult in application because it is an unnatural process.

Now let me say just a few words what really is the idea of Gurdjieff's system. It is based on the fact, which I think can be proven, that man is not complete the way he is on earth. Why that is may be due to because he is living on earth, and that earth, in the particular solar system in which we live-

and solar system being a part of the cosmological arrangement- that earth happens to be at a certain place, and because of that the conditions on earth which give course will affect all of mankind living on earth in the same way it affects the earth as a whole is for that reason in a difficult position of a possibility of a developement. Gurdjieff calls it an unfortunate planet. If the earth were a real planet like we know Venus and Mars and Jupiter and the rest, it would be different and the conditions on earth probably would be easier for man, and perhaps it would not have been necessary for man to understand that where he is he has to do some work in order to develop. Whatever now the reasons may be, and they can be explained to a certain extent if one understands at least part of the theory that is underlying this, the fact remains that man as he is is really twofold: one what is actually developed and what has been allowed to be developed on earth...that the idea is that on earth Mother Nature will allow the development of man up to a certain point. It is obvious, I think also, that one knows that man, for the sake of an argument is divided into three parts, not all sharply defined but in a general way one can say he is made up od a body, physically; that and that of course he has some kind of brain which functions he has feelings which are centered more or less in his solar plexus; intellectually. The theory is that man is fully developed in

his physical body; and if development as we know it on earth and all we know it as certain laws of phenomena could be represented by an octave which is a very easy way of indicating the direction of a certain growth-then man is a full octave from do up to si; and if the si were continued into the new do of the new octave, it would mean in the terminology of Gurdjieff that he dies. The full grownness of a man physically is of course obvious. After he reaches 18 or 20 he doesn't grow any further, and there is nothing that can add to the total height , physically, of a person. As far as his feeling center is concerned I said it was more or less concentrated-we call them centers in order to give it a little bit of a name-the feeling center is probably the worst kind of a term for that which we call feeling organization in man, because in the first place it is not a center. It is something which has more or less a concentration in the solar plexus; and in the second place it's not in the proper place for a man. The rest of the feeling are little nodes that are divided over the totality of the body, and that again is a result of the condition of man as he is on earth because it so happens that the feeling center and physical center are very closely connected, and that usually not even in ordinary language we mix up certain things like feeling when we mean that it is either a feeling or it is a state of the body as result of a feeling. As far as the mind is concerned it is of course more

of a center than anything else. If we can call the body a center it is also a strange kind of a definition because in the body there are the different organs which we now distinguish as having a feeling character and an intellectual character. And you can say that certain cells of the body are then assigned to the task of functioning in a certain way; and if we say yes, those are mental functions then we think of the brain and whatever is in the cranium and that, then, as a center, is a function which man can do and he calls it thinking. Now the idea is that feeling center-again using the same idea of an octave-is only half developed; i.e., of that kind of an octave there is only do-re-mi. Fa does not exist. As far as the mind is concerned, man only has do. That's a very strange kind of an idea because we are apt to think that our mind is pretty well developed; but if we leave out associations and ordinary rationalization processes and mental processes that have to do with memory, then there is very little left what we would call real thinking and originality in thinking- that much owf what we think is already and has been thought by others, and very often of course we are affected by whatever other people tell us without being able to distinguish it for ourselves.

Again I say this is an assumption that we can believe in and perhaps you can prove it to yourself; but the system of Gurdjieff is based on that particular fact: That man is actually only 1 1/2, whereas the possibility for man, if he could actualize his potentials would be of the value of 3. I.e., that the feeling center could

grow out into a full-grown octave with sol-la-si as the second part, and that would be considered an emotional body, very much the same as a physical body but on a different level of being and of course of a different kind of materiality. The density of such a feeling center or emotional body would be guite different from theordinary physical.

Intellectualy, the possibility for development along an octave when the do has been struck only, of course would mean that the whole of the intellectual body still would have to be developed. In the terminology of Gurdjieff it is called the soul and for that reason it is said that the soul does not exist in man. He has the beginning of it and the potentiality, and that soul has to be ~~makat~~ worked for because a soul does not belong to earth, it belongs to another region-sometimes we say Heaven-but in any event by that that it is outside of the earth, outside of the realms of the earth, and almost you might say, would not be able to exist on earth. So that we talk about heaven as distinguished from earth, and that would be the place of the soul, but then, if we take it religiously, we assume that soul already exists in man and that when he dies his soul will go up to heaven or someplace in the hereafter.

It doesn't matter what you think about it; the question is only What are you? and it is a self-study in the first place if you have to find out what you really are. And that, I think, is

extremely difficult because that what we are is quite different from that what we think we are. Now it is a question, for in order to be able to compare or to establish a certain language which is uniform among different people-that the more absolute such a language can be, the better it will be for avoiding misunderstandings. And the emphasis is on an absolute value instead of an interpretive value, or what is sometimes called the subjective interpretation of that what one thinks one is or perhaps what one believes that one hopes to be, and in reality one isn't. So that the observations, as it were, i.e., the study of oneself, the thought process and the feeling process that go on in ordinary man always, as long as he is on earth, will have to remain subjective and because of that they are subjectively tinted and not entirely clear and not entirely absolute.

Now what is absoluteness-or sometimes, in the terminology of Gurdjieff, to distinguish if from subjective existence on earth, is of course called "objectivity"? And that the aim of man should be to aquire a certain objective faculty in himself, which at the present time he does not have, and that if he could have that, that then that would be a means for him to develop his potentialities further into a full-grownness so that ultimately a man could consist of three full-grown bodies-you might imagine them one within the other-of different levels of being and also of different degrees of density. And that harmonious man would be the kind of person who had the three bodies developed, and that then they-

as three bodies, could work together in a homogeneous or a uniform manner without obstructing each other,

Again we have to go back to the state in which man is at the present time, and that, as I said, requires some study because that what we think we are usually turns out to be wrong because we assume that we are better than we are and we cannot stand the fact that we are the way we are. And the interpretation of that, the rationalization, the way we want to look at ourselves, thinking and hoping that we are much better, that we cannot stand (sometimes) the conditions that we have to admit, think that we immediately start to explain it in some way or another, and with that of course, we are completely on a subjective basis. And this is true for every person, and as a result of that,,we don't tell the truth to each other, and very often we don't even tell it to ourselves.

One need not agree with this, i.e., you can question it; but you can verify it for yourself to see if actually you are that honest about yourself. And if sometimes you might discover in yourself as well as others, a certain form of hypocrisy, which of course is not right but nevertheless is practiced- are we, in that sense, then, incapable as long as we live on earth to become something that really does not belong to earth? That is really the question, and it is of course based on the possibilty of developing some things that we at the present time don't have, and belong to a different realm, in the realm of objectivity;

and then we call it a consciousness, and we call it a real conscience. Now, if we again study ourselves, we find that what we call consciousness and what we call our conscience, is many times dictated by the surrounding in which we have lived; and it is formed by the education, by well-meaning people who of course brought us up, and the education has really prevented us from remaining what we were in reality when we were very young and so called "unspoiled". Again I say you must verify this for yourself, Because you need not take anybody's word for it; but ifyou do remember yourself as young or if you see it in little children, you probably see quite a difference between your behavior and theirs. Now, what is the aim? That man as he is on earthis bound. I.e. the realization that he cannot do what he want to do. That he rationalizes about it, and afterwards thinks that the way he has done it was the way he originally planned. I think that in many instances a person will know if he is quite honest, that he has been forced to do certain things because of circumstances or other people influencing him; and that a person who [illegible] is really in that way original and follows his own way of wanting to live, that he usually gets into [illegible] trouble because he is not in conformity with the rest ofmankind or at least the civilization in which he happens to be. There are of course, indications of many people who don„t like the civilization and try to get away from it, but all over in a general way I think most people conform, and also the fact remains that if they keep on living and gradually becomming a little older they

are more and more satisfied (or at least they adapt themselves a little easier) and that we might call it they become crystallized in the surrounding in which they happen to live because in part they are no longer ~~in~~ further interested, and partly it is quite difficult to oppose conditions that have formed you. Theolder one gets, the more set we get in our ways and the more cyrystalized we are. And ofcourse you can call that an indication of old age and senility, but it really should not exist when there is constantly still in a man acertain form of life which one selects personally. Now in how far that affects the various activities of what a man is doing physically, or what he feels, or whatever he thinks, of course that indicates then, when a man is considered from that standpoint, and of one says he is still capable of developing something which he hasn't got, the question is how will he do it in the circumstances in which he lives? Whatever the other reasons are now why this particular way of looking at the possible development of one's conciousness, why it is and it has a perfectly good reason for existence-let's leave that alone for a little while. The first step that man could reach is a form of self-consciousness which is a different kind of a level from that what he calls ordinary consciousness in daily life, which is then simply called the waking-sleeping state; and also of course we are familiar with the ordinary physical sleeping state. There are four levels of that possible consciousness: the next level, that would be possible for man is called self-consciousness, after that it would be cosmic sensciousness. A characteristic of

self-consciousness is that a man is able to Do; that he is independent of circumstances and that he ~~is~~ also will know at any one time, what to think, what to feel, and how to act. That he becomes independent not only of circumstances but also of other beings, and that he ~~is~~ himself has a definite something which is his guide. The idea now comes up of a ~~definite~~ little I which can grow and develop. Sometimes it's misunderstood. Sometimes it is considered as if it is something that splits off from a person, then becomes you might say a dual personality- not in the schizophrenic sense, but of something that really starts to develop as a little bit of a separate entity; and that that I, then, starts to become more and more powerful, and then after some time, having reached its full-grownness, that then it will be able to guide a person in his ordinary life. there are many different ways of trying to explain it, but I think the simplest is that it might be possible that a section of the brain could develop in an objective sense. By that I mean that it is not necessary to formulate or to ponder or to weigh or be even affected in one's brain with a certain feeling you might have about how to act or whatever the activity should be, but that it might be possible to develop really a mental function only in the sense that it records without any further associations, not even having any definition for that what is being seen, that, I would say, is a pure intellectual effort and it would be extremely helpful if man had that kind of facility. At the present time of course he hasn't got it. All he gets is five sense organs and with

that he gets along in the world pretty well. Don't misunderstand this that there is no criticism about the existence of man on Earth. We are only talking about the possibility of getting away from Earth in order to develop a consciousness which may be helpful on Earth if one has it. And that the development of consciousness only is the first step; that is should be followed by the development of a real conscience which of course is emotional in nature; and that it will also be followed by a real Will, which is naturally physical; Again one can quibble about these ideas, that maybe Man already has it or he has a very strong this or that or the other as a wish, and that he is not at all selfish and kind and kind and so forth. Many of these terms belong to ordinary life and have nothing to do with consciousness the way Gurdjieff talks about it. In how far it is necessary to become conscious, that depends on the state of Man himself. You see, those ideas, particularly when they are difficult in application, although very simple in description, may mean that Man has to do something, and cause work, work on himself. Gurdjieff even calls it an obligation on the part of Man. That he has to fulfill his particular function and to find his particular place, not only on Earth, but also in reality as far as his spiritual life is concerned. And that much of this will have to be done, in the direction of a certain spiritual development of Man, not only that what he appears to be on Earth, the way he presents himself, the way he manifests. It is usually that what is a little bit more spiritual or that what is more feeling or emotional or perhaps what has for him

a little lighter density, that becomes important for him when he is inclined in a religious sense, or he is inclined in a creative sense. It belongs to one's heart, you see, and not so much to the solar plexus; and sometimes we consider that it is a possibility of a higher development of xxqx an emotional center.

Intellectually, there is of course a similar kind of a distinction. And those people who are interested in philosophy or those who are interested in science every once in a while come to conclusion that that what they really wish is a much deeper insight than just gathering data. Now what does one do with it? That is, is it possible for man as he reaches the possibility of wanting to know what is the truth about himself or about the rest of the world, that then he should develop something that could become objective in that sense. And that for that reason, xxxxkxkxg everything that is subjective for the time being is of no value because it always will affect that what might be the result, and it will never be an objective result. If it is desirable to have that kind of an objectivity, or even if it is desirable to consider the p possibility of a different form of consciousness or of conscience --I say that depends entirely upon the state in which Man is. And the way he considers himself: When he is smug and he thinks he is fairly good and that he has reached a certain ability in ordinary life, and he doesn't xkx want to do any more, he has made a little money maybe, or is very happy, so-called,

or he has a family, and all the different questions that used to come up; and perhaps that he has satisfied his ideals which he had when he was young. Such a person, of course, is not ~~i~~ interested in working further.

A person who is interested in Gurdjieff, in the first place, has to be a little dissatisfied, and sometimes, a great deal. And also, such a person has to remain questioning. He also must question constantly that what he is seeing is not that what reality is for him. And that perhaps it is an illusion whenever he sees or considers the rest of the world around him; that it is for him not firm enough, not solid enough, not reliable. If that is the case, that is, ~~if~~ there is a person, anyone who wants to search further, and for whom the possibility of further growth is really an intriguing question, then he will try to find out how to get there if he can define in any particular way how it ought to be. There is the difficulty: when one is in a subjective world it is extremely difficult to define what is objectivity. And even if I say an ideal man, if he could be harmonious, that is, well-balanced in his three centers, which of course at the present time he is not, that I do not know how to describe such a condition of harmony. Because what are the rules of harmony for a man of that kind? It ~~is~~ surely is not based on something that has been already

accepted as far as the world we know is concerned. That perhaps if we stick to the idea of harmony it may have to do with a certain harmony of the spheres-- but about that we also know so little. When we think about music in a certain way---that perhaps it is a musical possibility of giving us something like a heavenly sound---we start to distinguish that what is ordinary and that what could possibly awaken in one the ambition of striving toward that what maybe is higher forms of consciousness or conscience. And this desire has to be awakened in Man when he actually believes that there is a possibility of further development, and in that sense, then, we call it an evolution possibility of Man as a whole, or individually; so that by means of that, if it were possible for him to reach a level where he is realitely a little bit more free, he then could conclude that he is on the right road.

It is not necessary to explain it in any particular religious sense. And it is not necessary to use even the word God, although Gurdjieff used His Endlessness. It is simply something--- also he calls it All-Knowing Father Maintainer; sometimes Beelzebub uses it in that kind of term; and by the way, anyone who wants to know something about Gurdjieff of course should read the book he has written, one of the books. I mean this in this way: that Ouspensky is pretty nice, but after all, he was just a little pupil. Orage, of course, had different caliber, and what Daly King

writes about Orage---the book is not published; it is not available so easily for the public; nevertheless, it is a very useful book. ~~Hint~~ Nicoll; some of you happen to know the Commentaries and the Fragments of Ouspensky and Gurdjieff: it would have been far better if he had kept it for his own groups. When it was published, it did really a damage to the people who read it, think that it is the Ideas; and it isn't. It is a nice personal interperation, and sometimes good, and sometimes absolutely wrong. As far as the rest of the literature is concerned, I would simply say it is very nice to read it and to see what other people had as impression of Gurdjiff, but it surely is never the totality of that what is meant by Work, and only a personal interpretation can give a little
So you will have to go to the source material as represented by All & Everything, and that is extremely difficult book to read, and sometimes quite embarrassing. It is not only not easy; it is sometimes so stupid and such long sentences that you get disgusted. And you may have an idea that he is pulling your leg; and perhaps he is; but in any event, if one wants to wade through it and try to find out, and then, in accordance with his own instructions, that you should read it at least three times; of course, Gurdjieff knew what he was doing. That is, he definitely made it more difficult in order for people who were really interested to try to uncover a treasure which should not be available just by looking at it. It has been hidden; and this, of course, is esoteric knowledge which always is hidden, always has been, and always should be. The reason for that, again, is, if one Works, one

develops; and one has the the possibility of
because of which one will be able to uncover more treasures, which, even if they were given to you in the very beginning, they would not be considered as a treasure. And that one always has to work in life to achieve or accomplish something. And that nothing is really given on a golden platter.

So when one looks at it that way as a possible development of Man in an evolutionary sense, it means that he himself has to understand that that is a kind of a task. And if that task includes that he has to get away from Mother Earth, as it were, that is, if really his aim could be to obtain freedom, then the reason why he should work for it is simply that at the present time, he is bound. And only to the extent that he acknowledges that he is bound will he be able, and also willing, to work. So quite logically a person who does not feel he is bound, a person who does not realize that he is mechanical or automatic, naturally is not interested in Gurdjieff; I think that as far as that kind of philosophy is concerned, it will appeal only to a few people. I would not say the elite, because I don't think it has anything to do with it. And surely it is not the intelligentsia either, because it is not an intellectual process. That it might appeal to those who have a real feeling and an ambition and perhaps, at times, an aspiration towards something that is not of this Earth; that is probably one of the best indications for Man: that he still has a question. And that he is not satisfied and wants to search and find out what might

be possible for him.

I'll let it go at that point, whatever it is that may be the motivations that drive a person in the direction of wanting to find out something about Gurdjieffian ideas, and even may have the desire to wade through All & Everything from beginning to end; and even, following his instructions, reading it for a second time aloud; and then, for the third time; and by that time perhaps he would be able to understand a little bit of it. Well, you see, it is a rather long process, and many people will give up, not only half way, but already in the very beginning when the initial curiosity has died out and it becomes a little too difficult; and, having an idea that these Ideas should be given just to anyone so that he can digest it, and when that isn't done, he doesn't want to shew himself: of course, such people are out. Naturally, they have no right to judge, because they don't know; and, if you know one of the rules for the Roman Catholic faith is that unless you are bound, you will never know. It's the same with Gurdjieff. Unless you are committed to want to find out what is meant and how, and how to put it to practice, how to apply it, you'll never find out what is the meaning, and perhaps you will give up at a certain point.

I wouldn't blame anyone for giving up. I think itis very

difficult to continue. Because, you see, in this kind of a process, the ideas that you have about yourself are proven sometimes to be quite wrong. And you will lose, in many ways, a certain desire or an appetite for the things you are now interested in; and maybe you run a risk that you would consider them hollow or empty. Also, if one understands mechanicality in the true sense of the word, it is a difficult thing to accept for oneself, that one is one hundred per cent mechanical. Because one always has an idea that one can do or will this and that and the wishes which one follows. But you see, itis a question then of analysis and also to try to become honest. And I'm afraid that if you really become honest you will start to question this fact: that perhaps you are one hundred per cent, that you will not accept it in the beginning. You believe a great deal of it, because you know you act automatically; sometimes you act like a chicken without a head, sometimes it looks as if it is a habitual way of behavior in which not even your mind enters. But many times you still believe that there are many things that you really can do and that, even if it may be ninety per cent, youwould be willing to admit that, but ten per cent is still yours. The more one discovers this about oneself, the more you honestly start to question it, and that you want to prove for yourself. I'm afraid you may come to the conclusion that really it may be closer to ninety eight and ninety nine. You leave a little back door open; you hope to be able to get into the house. But also after a

little while you start to question that and then you say: Well, maybe he was right.

This verification process I think is one of the most important parts of the Gurdjieffian system. If you're not willing to verify it, you will never know. If you do verify it, you will come to a conclusion. That conclusion may not be the same as originally said, and what it should be, but at least it will give you a chance for yourself to argue and to look at the pros and cons. And if you keep on questioning, and this is absolutely necessary not to give up, even if in the beginning you may not agree, that you will continue to see if there is enough of that kind of belief in Gurdjieff or in that book that you will want to find out if one thing is true, that maybe the next thing is also true.

You will run up against many difficulties because certain statements as Gurdjieff writes about not only sound idiotic but quite absurd from all directions the way you look at it, but the more you understand a little of the different so-called wisdoms, partly of the East and partly of old historical times, the more you become a student of that kind of---I call it cabalistic or mystical knowledge of secret doctrines of that what had existed in the Zendavesta, or what is in the present time still available through Hindu and Veda literature. All the different things that you understand as far as fables and little stories that still persist in folklore.

All of these kind of things of course used to have a very definite basis; and that much of that kind of an information is lost to us because it has not been maintained. If one considers oneself a little bit of a world of one's own, from the early youth until one grows up a little and becomes a little older, it is the same kind of development a man goes through which, in all probability, many parts of mankind have gone through; that in the very beginning they were purer and easier to reach a state of consciousness, and that later on as they become so-called educated, or as the race happens to grow, much of that kind of knowledge has disappeared, and that it is covered up, and it takes a long time before it can be uncovered again. This again is one of the claims, let,s call it, of Gurdjieff, that man is covered with education in his so-called civilisation. That he is not any more what he is, inside. And that though we admit that man may have an outer life and an inner life, it is difficult to admit that he has an essential essence and that there is something within him, sometimes called his own conscience, which may at times guide him. That many times what we do call a conscience is simply a reaffirmation of that what has been told in accordance with certain dogmatic doctrines. Again, one starts to question such statements of God. And again, you have to verify. What is it that you call good? What is evil? What is morality? What is proper? What belongs to you as a man; what doesn't? What is the function of an animal? Why is there a difference

between man and an animal? Why does a man have a mind to think about these kind of questions? Why is it sometimes that emotionally he is dissatisfied, regardless of whatever his material benefits may be? What is it that makes man really tick? Or want to live, to continue to live, regardless of the difficulties in which he happens to find himself, and regardless of certain sufferings. And that all the time when for himself something apparantly remains alive in him which perhaps when he gets a little older is pushed in the background. But nevertheless, at times still can be hit or be affected by certain conditions of life.

How man grows, now, out of this unconscious state into a conscious one. You see, it is a development for oneself of going from one layer, one level of being, to another level of being. You have to understand that it is not an expansion of existing centers. An expansion of the physical center would lead to a wrestler. It would lead to a man who develops his physical ~~hqx~~ body to such an extent that he becomes an expert. The development of the feeling center would lead to a saint or monk. And the development of the intellectual center would lead to a yogi, or at least that type of man. If they developed, there's no question that they would reach a certain level of being which is not of this earth, and surely, in a mystical sense, would remain as a contact with that what may be higher forces above the Earth. Or at least outside the earth.

Again, the question is: is such a man a man? Or is he only a

developed part of a man, and the rest of himself is undeveloped? Gurdjieff puts himself on the standpoint that if a man should become harmonious, then he ought to be able to act and think and feel correctly; and to some extent, in relation to each other. And that the harmony is dictated by the ability to introduce of each center sufficient to make [illegible] harmonious entity. So that it is not left to chance, but life is something that can be directed. And if a master of that kind of directing, that is, really the person, as it were, who is the manager of us all is represented by an I. An I being, then, that kind of faculty which can function objectively regarding man as he is at the present time; and is then, in observing such an entity, impartial.

The requirement now, as far as Work is concerned, is the development of an objective faculty in this sense. And that therefore, the exercises that are given [illegible] have to do with the possibility of a mental functioning regarding that [illegible] what is [illegible] physical behavior of man with the requirement that when one observes from the standpoint of that part of the mind that that form of behavior is not criticized in any way whatsoever; that it is accepted the way it is, and in that sense that what is observing is impartial to that what is taking place. The division now is made between that what is the man as he is on Earth, which is his personality, which is the combination of his three centers,

which, even under observation will remain unconscious. And another part which starts to function as if it is an outside observer becomes conscious in the sense that it records only facts as they are without personal interpretations, and that therefore, such facts when recorded, have an absolute value.

How this takes place, I am only saying that that could take place as if it existed and that in reality Work, of course, must mean that something in oneself is starting to function in that sense. Where it is, now, in the brain, to start with, is another question. One can again try to verify it at a certain place, but it is quite definitely noticeable to certain people who have had the experience of what are called accidental happenings of objectivity, that at such a time the ordinary processes of thought, and the processes of feeling do not seem to operate; and that at such a moment a man has a realization of what he calls an awareness of himself. And the use of the word awareness, now is quite---for the reason that awareness is different from being alert. Alertness, that is, a more vivid attention paid to that what can notice, is still subjective. Awareness is used in the sense that all subjectivity is taken away from it, that is, that the observation has become impartial; and the third requirement is that it has to be observed at the same time when it happens.

Now anyone who knows something about moments, and the function

of moments in life; anyone who knows something about Zen or that form of Buddhism; anyone who knows something about lack of dimension or reduction of dimensions to a point; or that what might even in the sense of time, as represented by a moment, and not by the duration of time as a time dimension, either in a direct way or in a vertical sense, or sometimes according to the third possibility ofdimensional time: all of that we leave out, now, again for the time being for the sake of not having to argue about it. But it is quite obvious that ifone could live in a moment, that certain things could be recorded without any subjectivity. And that the real peason why one adheres to either a moment or a point is that it gives you an absolute value, because everything that is non-absolute is always expressible in the form of any form of dimension. By means of the telescoping of time out of the line of time into one point, it is possible, again, with one's mind, the way it is made up, that one can conceive of everything existing which was originally in the line in one point, only in a condensed form.

If you start to apply this to the totality of the world, to the different spheres, and the question of finiteness as distinguished from infinity, you will see then that infinity would be the reduction of the total sphere of the universe, if that is a sphere, into one point, in which point everything would continue to exist, only on a different dimensional scale; and reduced, finally, to a nothing as a point, without dimension, it still could have exist-

ence. This is the idea of simultaneity. In any kind of observation of any kind of an object by means of a mind, this time having to function in that way; and the three requirements now are, for the state of awareness: that one is observant; that one is impartial; and that one is recording at the moment when the event happens. I say these are the three rules---I call them the ABC---fundamental rules of the possibility of how to Work. And when I say that one has to ---that kind of observation has to contain these three requirements---it simply means that htis little I, in its infancy, has to be endowed already, and has to be fed with the kind of food that will enable it to start to function in the direction of these three ABCs. And that it is only the little I that will have to do this, because that is the only observer. All the rest of oneself remains object, and remains observed. And for that, it is not in the beginning necessary to be conscious; because the way it is as an object sufficient for any kind of observation.

So don't make a mistake about that. Where there is a division, and of course, obviously, it must be, because thereis a difference in mental functionings of the brain: one, an objective kind, and the other, all the others, subjective. That that only applies, now, this requirement of the ABC, to that little bit of mental functioning, and it does not apply to the totality of the physical, or body of the personality.

Of course, this kind of an idea is not entirely new: I think that objectivity hasbeen in the world for a long time, only it is not as clearly defined, very ~~xxxxxxxxx~~ often, and if even you do try to understand Zen a little bit, our mind is usually not capable of understandingit at all, and we keep on thinking or anticipating certain things as belonging to the past or the future withoub a realization of the present. This of course is extremely difficult, because the present immediately leaves you and becomes the past. And that what is still in the future, not having any dimension in a point of time, of course can not be recognized unless that ~~xxxxxxxxxxx~~ what is a faculty; that is, the kind of machinery for that kind of observation, unless that is there; and the mind as we have it at the present time on Earth, is nob equipped in that sense at all. It is only equipped to do subjective functions. That is, it can think in the future, it can anticipate, it can have memory, it can record and bring back again as if something that exists at the present time; all it is is that what I recall what has happened; and , see then the picture, which picture of course is not the reality. It is only an image of the reality.

To have a certain awareness experience: this is really important. Because, you see, even the awarness itself, when it is limited to a moment, is not a state of awakening and remaining awake. And that for the ~~xxxx~~ sake of becoming a conscious man, a man

should live in and on the level of ~~knowing~~ that consciousness, I would almost say, permanently. Or surely longer than a moment. Now the question: can man actually experience this? Because it's an important question. If man on Earth is subjective, ishe capable of a concept of objectivity? And, of course, it does happen that man at times experiences moments which we call he-will-never-forget; and at such a moment he is aware of his existence without any of his ordinary functions functioning. So when it is possible for man to have this experience, accidentally, he of course will be inclined, when such an experience is desirable, to find ways and means of how to reach it. And therefore the way, now, how these can be made, as it were, as a result of a conscious effort, it means that Man could experience an awareness by doing certain things regarding himself, which is a process of observing oneself in the sense I've indicated; that then, again, by the continued effort of that kind, the moment of his time as expressed by an awareness which is then objective could continue as a line of moments of awareness and then create, for him, a state of being awake.

This is a different state from any state we know in ordinary life. It is a state of awakening out of a sleep if waking-sleeping state is still a sleeping state. And that therefore the recognition of an awareness and an awakening state has to have a certain quality which is not in existence in an ordinary waking-sleeping state. If one now compares it with that what

is waking-sleeping and sleep, we know that there is a tremendous difference between having your eyes open and so-called being awake, or the eyes asleep and the consciousness more or less dormant. That gives, you might say, to the man who wakes up in the morning, a certain taste of the knowledge that he exists. In the same way, going over from a waking-sleeping state into a real state of awareness, and this time it is his self-awareness, is comparable to the effect of having for himself the knowledge of existing. But this time, in a different kind of a world in which there is no opposition. This is the interesting part of it. That what is now taste of the waking state is that the man exists without any opposites. Again, in ordinary life we don't know it, we live by opposites, either good or bad, high or low, positive or negative. All of that for us is of course, inherent in living conditions as we know them on Earth. And there are very few concepts that have no opposites. Very seldom does one experience it, but every once in a while it is expressed. For instance, a state of bliss has no opposite. There is no no-bliss; either it is bliss or nothing. It is not counteracted by something that has the same kind of a value below the scale.

And there are a few more of such conditions. Living in eternity, at times, when one can experience it. Sometimes the experience of being in the presence of God for oneself,

also has no opposites. There is something, then, in the realization of oneself being as one is without any wish to change, but just being, as represented by a state of being without any necessity of being active, that would at that point represent for him a state of bliss in which he need not feel compelled to act, but could act if he wished. It is rather difficult to define a state of self-conscious awareness and awakening until you have experienced it, and then you would recognize it. And also in that sense it's quite obvious that one is awake, then, one would recognize the state of awakening as far as other people are concerned, who are also in that same conscious state.

Of course it is not everything that goes with it; consciousness will be linked with conscience; it will be linked up with will, but for that read whatever is written about it. One thing that remains important for Man is that if he develops consciousness for himself, that then the possibilities still exist for reaching a different kind of a state in which he knows he has a place in the totality of everything existing. Again, one loves to give it a little bit of a religious terminology, and say that he then sits at the hand of God, at his right hand; sometimes in the lap of some angels; or whatever the state may be as described in heavenly terminology. But there is something in this kind of a concept, that one starts to understand the way in which the worl is governed. One sees them, that there is a place on Earth, why Earth should be the way it is; that Earth

is in relation to the rest of our solar system, even at that point a certain speck compared to the totality of all so-called heavenly bodies; that, cosmologically speaking, this little solar system on which we happen to live is so infinitesmal that gradually, out of that concept of space, of an expanding universe, of that what is the Reality of reality, of that what ~~xxx~~ in oneself becomes Essence of essence, of that what sometimes is called the Life Force within one, without having, at that time no particular bondage and being bound in the form in which a human being usually appears on Earth, one says it in such a way, as if at that time that what Man is in reality has contact with that what is the Totality of Infinity. And again, in using that Totality of Infinity, it's the wrong way. Infinity simply happens to be, and it need not have any further description. But our mind is limited in the use of certain words, and therefore we all the time have to use words in order to clarify certain things. Before the language can be pronounced which is free from words, before we will be able to communicate on a different kind of a level, before we need, or rather, after we know that we don't need any longer certain words and have reached a communicati on of silence, it is a long way to go. And at the same time, every once in a while, one knows that one cannot find the words, and still that one experiences a certain state. Sometimes of unity. If one talks about

love, for instance, at three different levels, that what is, of course, physical, is easily understood; but that what is an emotional development, a real love, as between two people, in which there is no expression and where the highest form is a silence between them, and still, there is communication. As far as the intellect is concerned, there is of course, also, on that same level a possibility of communicating not necessarily with words, but with concepts or thought forms. Which of course are a certain form that they undertake since we, in our limited intellectual development, still need certain forms in order to express thoughts. But that in the development of an intellectual center to a full-grown body, even that is not necessary any longer. It then is, you might say, instantaneously understood.

But again, don't let's philosophise about these questions. Gurdjieff is very practical. It is the application of that kind of a principle of a little I starting to function in the beginning, by trying to observe oneself as one behaves. Now the requirement, as you know are: that it is impartial, and that it has to be instantaneous. These are tow different things. Impartial, of course, has to do with what one does not feel. that it is that one is not interested in any kind of a change. One is willing to accept it the way it is without criticism. This is an emotional quality.

Instantaneity means, of course, that I have a mental function to fulfill, which is difficult for my mind, since it is subjective. So the reason, now, why one starts observation with ordinary forms of behavior as far as the physical body is concerned, is in order to acquire dexterity. The dexterity being that that what is now objective in me should start to function and grow by receiving food which is necessary for its growth. And that the way this little I is fed is to give it certain work to do and to tell the I: "Now, you observe me as my physical body, as it is behaving". And that the behavior forms of the physical body become the object of such observation, instead of trying to observe that what is a feeling of a center which functions in accordance with feeling or emotions; or that what I call my thought-processes, that I would like to become objective to any kind of a thought I have---of course, it's obvious! I would like it. But it's impossible to do it. Until I has grown up sufficiently. Then you can change the object because the dexterity is there. When one learns these things, it has to be done in a very patient and beginning at the very beginning, and not to try to do things you cannot chew. You have to be much more patient in general than people usually are, because they love to do the things that are just a little bit too difficult for them, sometimes with a little vanity, or in the hope of becomming heroic, or distinguishing themselves from others It is utterly silly. This faculty, or the ability to work on oneself, to become really aware of oneself in this sense, as

I said, by remaining impartial, and having it recorded at the moment is as if we are trying to crawl without being able to walk. Let alone we cannot run. And that the application that we select an object which in itself is not a feeling center and not an intellectual center, will give us opportunity that would come a little easier impartial and a little easier simultaneous to that what is taking place. For that reason, we take the physical body in x very simple forms of behavior. And there are five of them that are easily distinguishable, even from the outside, like moving, like walking for instance; like a facial expression, like a posture, like a gesture, like a tone of voice. Five forms of material, physical behavior. In addition, if you wish, also tensions of muscles; sometimes breathing, to observe, but not to do anything with; sometimes blood circulation, of which one sometimes can become aware, but it is difficult to become aware impartially. Nervous system: perhaps. But in any event, here are seven or eight possibilities of objects to which one could become observant; and the practice, now, in the beginnin and for a very long time, is to acquire this kind of dexterity regarding oneself. That any kind of thought process about it is of no help whatever. That any kind of a feeling about it is of no help. It has to be an awareness which is a different experience from any kind of an ordinary mental process we know. Even if we use the word aware, we don't mean it in the sense Gurdjieff means it. We mean it as being a little more alert or noticing things, which is an ordinary mental function--- useful one, but it is of no use for this particular

---a very useful one, but it is of no use for this particular purpose of objectivity, or of evolutinn. And after all, don't forget, we're interested in evolution; that is, the level of being has to be raised from that what it is of earth up to a higher level. Immedialtely you will ask: "Why live here?" The answer is simply that I first want to be able to live there in order to return to Earth consciously. If I try to do it in the midst of everything that takes me, I remain constantly, as you know, and as you will find out when you try, identified with everything I see, everything I hear, everything that comes to my notice through my sense organs.

Tis identification problem is of course the same as being partial. And if I want to be non-identified, it has to be on the basis of impartiality. That is why it is diffi ult; that is why it takes a long time; that is why I cannot expect anything in the beginning; and, moreover, I cannot expect any kind of a result that I can describe with my subjective way of thinking. And all the time one has to look out for the introduction, as it were, of that what is ordinary mind in wanting to take over as a substitute of thinking about Work, that what is a realization of an awareness, and of course, a state of awakening, if it is maintained.

That, in a nutshell, is Work. How much will you do of it, I don't know. What difficulties you will encounter depends a little bit on the intensity with which you wish: that it is of

obvious that the wish has to be there before you will even have the clarity in your mind to know how. And it is of course the wish that is based entirely on the realization of what one is; which, when I think about it or feel about it, I sometimes don't like; or I believe that that inthe state in which I am there is a possibility of growing out of it in order to reach what I still then will call a better state. That even a description of what I might say of a man which is more harmonious of course is an ordinary intellectual description. And what I think is harmonious from my standpoint, it may afterwards turn out to be a little kind of a different harmony; but at least, the fundamental truth of the harmony is a balance.

That what I now wish regarding myself is that I want to be in balance regarding everything outside, even if such circumstances affect me in such a way that I become identified. And that ultimately the aim should be not that I understand my place, but that I am able to do at any one time what I wish to do, in accordance with the understanding of the circumstances, what is required to be done. Again, this is not a question of ordinary subjective morality based on our culture. It is a relization of that what is an absolute truth in the sense that it belongs to that what is of a higher form of being than what we are. You might say it is asqif at such a time heaven has come down to Earth or that within oneself heaven is there, in order to give to oneself as one is, the ability to do in accordance with

rules of objectivity. Does it really ~~exist~~---do you understand it in that way? That man should really have as aim to become God.

It's a very simple way of expressing a religion, because otherwise why would one wish to have even communication? And what is really the aim of any kind of a mystic? In order to be able to yield himself to something that, for him, is higher than what he is, hoping that in doing this, he will fulfill his particular obligation towards the totality of the Universe; or, to whatever exists that he admits has a force higher than he has.

Is man, really, in that sense, obliged to Work, and to Work on himself? It still remains an open question. And particularly when it is difficult to do this, and many times one wants to give up because it is not necessary to being there. And, in a general way, although the opportunity exists for everybody as ~~s~~possibility, the probability is extremely small. And out of the ~~possibility~~ probability, that is, those who attempt, the actuality is still much and much smaller. So that is why I say it is probably---again, now, I want to use the word elite--but maybe, it is the chosen ones. Who knows this? Fortunately one doesn't. You only will know when you begin. And then gradually out of that can come an affirmation for yourself that you're on theright road, or that everything seems to fall in place, and that gradually one's judgement about one's own

behavior, and in the sense thatone understands one's place more and more, based upon the mechanicality of the way one is, that gradually little inroads are made in this subjective nature of man. And that because of this objective faculty, first being away from man, as he sould be away from it in order to be able to observe it--- that is, the body, better; that the second step in development after observation is that it returns, as it were, to Earth, and that it returns in a concious state. And then because of this conciousness being of a higher level than the unconcious state there is a possibility that the consciousness will affect the unconsciousness. And that gradually, given time, application, desire, and patience, out of that possibility there might come the different changing of that what is unconscious into a conscious state. It will take a long time. Because it will hold on, unconsciousness holds on tenaciously, to the existing state of affairs. Because You might say, it has been brought upward, and we don't want to give it up; and to simply say: I will substitute something, it has to be proven that it is reliable, that it is good and that I want to accept it.

This is, again, one's life. And the difficulty that one has

to overcome is based on the life that one has led in an unconsciou state. And the enemy, that is, the opposition, to that what I now wish when I want to evolve, is exactly that what is alseady crystallized in me. And that, for that reason, it may take time before I find the proper means of how to dissolve it, how to make it sufficiently liquid, and then, you might say, how to re-crystallize it in a conscious form.

What I say about consciousness is exactly the same as conscience. Conscience will also develop parallel to the development of consciousness. It will change, then, the conscience in one, from the solar plexus, which is affected by the conditions as I have to live them, in accordance with rules of my civilization; they will be changed over to my heart, from where they will become a final center directing that what is a conscientious activity. Try to understand this. When we talk about observation of the physicall forms, the behavior forms. Where do they come from? Constantly out of a state, what I call feeling, and out of a state of my mind, which goes over into an activity. Those are the two factors that always determine my physical behavior. And in addition to that, there is something on the basis of the physical body itself, having its own little wishes, but, they are not so big, and they are not so frequent. Most of the times I act in accordance with what I think or try, and I act in accordance with what I feel. That many times there is a conflict between the feelings and thought, of course; it

obvious; but the final result is that whoever is the strongest wins out, and that therefore, in my form of behavior I could trace the source, and I would reach either the feeling center or the intellectual center.

Now the question of consciousness and conscience. This becomes true to men when they start to function in the form of wanting to express themselves; and that I call now will. And because of this will, the physical center will be affected. The same way that my intellectual center is affected by the introduction of the little~~s~~ I, starting to grow like yeast, reforming, and, you might say, improving, or, in any event, affecting the cells of the brain. So, in one's conscience that what is in solar plexus is being moved to the heart. There is a road open between consciousness and conscience, so that there is understanding and no further argument between the two. And that that what is conscience, now, will take on with consciousness the responsibility of further acting as then will be represented by the will of man.

This kind of change-over from that what is unconscious state into a gradually becoming conscious-conscientious man is simply called a change from personality to individuality. That what man retains and what is doing it is his I, which is functioning in this sense of wanting to guide what man should become so that he could be prepared for living on a higher level

and prepare himself for the possibility of his death. So that after he dies there is a least a chance that he might continue with material that has been accumulated during a process of Work, which is not any longer subject to the rules of destruction as they pretain to Earth.

Again these concepts, extra-sensory perception, clairvoyance, everthing that has to do with certain forms of hypnotism or the world hereafter or the world which exists now, of which we, every once in a while, have some indication of a psychic research kind; anyone who wants to read about that is, of course, quite welcome. But, the thing is, that there is a possibility of understanding it in the sense that during a man's lifetime, he can develop certain bodies which, at the present time, don't exist, with material which is primarily not earthly, then it is of course logical that they are not subject to physical death. That man will have a Kesdjanian body, as an intellectual one, of course it simply means that that what is now his ordinary senses have grown out into a center, or into a body which is functioning on a different kind of a plane.

And that the aim of man should be that he is not only a child of Earth. But after having settled all the different obligations that he might have on Earth, simply because of the fact that he happened to be born here, that then, you might say, he is ready ...utionary process in which he then will find certain

places where he really should belong by virtue of being a child of God. This, you might say, overbridges the difficulty: why is man a man between two worlds? Why is he still here? Why can't he, when he leaves, or when he dies, or when he wishes to leave because he is fullgrown, why can't he continue to exist in the form oflife that at the present time bears his name? All such difficulties, again, philosophically or religiously, or sometimes ethically, that one cannot understand, can be explained quite easily. And it can then, in such a case, be a certain hope, or at least belief, or more or less, a trust, that somethinng can continue, which, at the present time, sometimes we do not wish to believe, because it looks almost impossible.

Work will give this kind of an insight. It will actually help you to understand your place, it will give you an idea of how different things are related to each other, how they must function the way they do, law of octaves, maybe, law of phenomena, law of trinity, law od unity, whichever it may be. Sometimes if you read far enough, you will come across the enneagram, the law of nine.

Why such symbols exist again and agaun to indicate that there is a certain knowledge that has been lost of which these symbols are still remnants, and that anyone who is really interested in trying to find out what is his life, in the beginning, how

it was, not covered, and , at the end, completely covered, and why, that perhaps in trying to pursue that he will find out what for him is the reality. The aim of one man of aim is that one starts to find one's own place, wherever this may be.

When I talked a little while again about possibilities and probabilities and actuality, there is a segregation among men as they are. And you have to see this as a picture of the totality of mankind being a body in which all man as individuals are cells belonging to the totality of that body. And that that body has certain functions to fulfill, and that is represented by certain conglomerations of people on Earth ina certain place. In exactly the same way as in an ordinary human body, certain cells have a function to fulfill as organs; and although they are cells identical, their funetion is different because they have been endowed with a possibility of, let's say, further forms of life in a very specialised way.

[redacted]st of man, as he is as a body, and most of mankind, as they are as a totality of all man, have only atcertain places [redacted]tions; and that the rest of mankind, in exactly the same way as the rest of the cells of the human body, are only supporting cells. They still belong; and they have a funetion to fulfill, but they happen to be at a certain place where they are not organic, that out of that what is probability, actuality, they will of course represent those cells in the human body [redacted]

are absolutely [redacted] essential to the continuation of life, including the sex cells, perhaps including the necessity of being able to perceive, either with one's eyes, or with certain forms ofthe brain. And whatever it may be that at the present time is considered to have extreme importance compared to that what is important and that what is simply adjunct.

So here are the three groups. And therefore each person will have to find for himself where he belongs. I say it's a good thing we don't know. Because there is always the assumption that I can climb up the ladder to the highest rung. And I will when there is life with a belief that regardless of what might happen to someone else, I may be the chosen one, and that for me it is possible to reach a higher height than anyone. This, of course, is the motivation with which one starts out on that [redacted]rticular level. How it will take later, how one will realize [redacted]ally is, what one actually knows in order to reach [redacted]hat one has to go down to the lowest; in order [redacted] life, one has to lose it---whatever it may be [redacted]lization of that what is the greatest humility may be the greatest strength. Again, these are ethical values that one can talk about. But whatever it is that for man is important, is as constant as I am, without, you might say, any thirst being quenched. Constantly endeavor, and constantly hasin mind, and with his heart follows that [redacted]

without stopping, with endurance, with belief, and with, ultimately, the certainty that he will reach his goal. You see, Gurdjieff was not a fool. He knew what was necessary for a man to have, in order for him to have a motivating force, for him to be able, such a man, to live in his life, and not to be killed by it, but to retain, if possible, the desire ultimately based on the hope at first, and a little later, on the actuality of an experience, based on the verification of that what he said---so that then, on his own, knowing that what is his own and his own property, has a right to say that this is the foundation on which I stand, come hell or high water, and not even God can take it away from me, because in that realization I happen to be God.

This question, religiously, again, what is man's conscience? [illegible] the ultimate aim of man? How should he be? [illegible] he become? What is he capable of? How should he [illegible]self? This is his private life. This is not [illegible] starts to shout from the housetops. This is what [illegible] within oneself; and only the manifestation must show. Of that what I know, I will not talk about because I have a fear that if I do, I may not be understood; and then that what is the highest for me, as a pearl, I would have a feeling as if I had thrown it away before swine. The dignity of man is import[illegible]

The respect he should have for himself, for that what he really is, and it can then legitimately be based on that what he actually knows to ~~xxx~~ possess; and that what he has becomes indelible because itis eternity for him.

I would advise you to read. It is something that is without any question, new to you, and maybe you have never seen it in the proper perspective: I do not know. I do not know what your ambitions are. But there is no question about it in my mind: that it is not only worthwhile, but it is very nourishing. And that because of that, it has a reasin of existence, and it can be matched at the present time with any kind of a doctorate; or any kind of a little religion or big religion; in growth can be matched, and sometimes, because of the totality of ~~xxx~~ ~~xxxx

particular reason to criticise conditions the way they are or to tell us, as human beings, that we are stupid,---many times we know that already, without being told---but then, what to do? If I am honest. And I see that and I realise I am that: what will I do? And that sometimes if I even pray, that I may not have the proper answer. Such people are in dire need of the necessity of knowing what could be done, at least, that they can try, and then if perhaps they are not as yet successful, that they may question. Maybe they don't know exactly how, maybe they don't apply it right, or maybe they didn't realize how much was in the way that had to be cleared up first. But in any event, anyone starting in the direction of Work on oneself, as Gurdjieff means it, will have hope that sooner or later, regardless when, he will be able to understand what is his place and also, what ultimately in him made him wish to Work. That [illegible]. If you wish, there is a chance. Because [illegible] is obvi[illegible]e is a way, and exactly the same way as in [illegible]rism and certain sections of the little book, for [illegible]ings of the Buddha, of which one chapter is [illegible] way, which is a description of that what I tried [illegible] I talked about objectivity in observation.

It is as old as the hills. It is as old as mankind. This kind of knowledge was not hidden from those who wished to see, and it is not something new that happens to appear because Gurdj[illegible] [illegible] the kind of [illegible]

among all men, and particularly, of course, with those men who happened at that time to be the org ns ofthat kind of a society, that is the organ which was functioning as a rep resentation of the level of that kind of group of people.

I say, keep on reading, thinking, meditating, weighing, pondering, and then apply it. Unless you apply, you will never know.

So goodnight, everybody.